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BOOK REVIEWS AND NOTES.

ANTI-PRAGMATISM. An Examination Into the Respective Rights of Intellectual Aristocracy and of Social Democracy. By *Albert Schinz*. Boston: Small, Maynard & Co., 1909. Pp. 317.

The Monist has published an analysis of the French edition of this book, in the July number, 1909, pp. 474-475. Its author, now Associate Professor of French Literature in Bryn Mawr College, was formerly "Professeur agrégé de philosophie" at the University of Neuchâtel. The English edition contains some new features: (1) A "warning" in which the author asks his readers to remember that he does not attack a pragmatic conception of life, but only a pragmatic philosophy. (2) The author has taken the trouble in many cases to refer to other philosophers who simultaneously with him had addressed objections to pragmatists similar to his own (e. g., Bakewell, Carus, Creighton, Hibben, etc.) and to emphasize the unanimity of critics on both sides of the ocean. (3) In an Appendix: "Answer to Various Criticisms," Mr. Schinz begins by exposing the comfortable *argument of silence* so profusely used by pragmatists. They have been accused repeatedly of ignoring the criticisms directed against them by simply declaring that others did not understand them, or refusing to see the real point at issue. They say that pragmatism is not subjectivism, but they do not prove it. All their opponents agree on that point; therefore Mr. Schinz asks whether it is not perhaps "the pragmatists who refuse to see the point at issue." Mr. Schiller (in *Mind*) has protested against the dilemma of the author of *Anti-Pragmatism*, viz., either pragmatism recognizes the rights of reason, and then it is not different from any philosophy; or it does not recognize those rights, then it has a right to the claim of being a new philosophy, but because it is irrational—is false. Mr. Schinz maintains his position by new quotations from Schiller's books. Mr. Schinz replies to those who accuse him of considering pragmatism as a low sort of utilitarianism. He also meets the question of Naville of Geneva: If science is bad morally for the masses, why should it not be bad for the intellectual aristocracy also? Finally to those who tell him that his viewpoint is not anti-pragmatic but hyperpragmatic (Paulhan, Compayre, Faguet, Schiller) the author says that for him pragmatism as a social doctrine is not bad, but philosophically it is false. We find that truth is morally bad; why then should we not, for the benefit of humanity, preach something better, which is *not* true? For pragmatists good and true agree; for Mr. Schinz they do not.

DIE GESCHICHTE UND DIE WURZEL DES SATZES VON DER ERHALTUNG DER ARBEIT.

By *E. Mach*. Leipsic: Barth, 1909. Pp. 60.

This little book was one of the first publications of Professor Mach and lays the foundation for all his future work. It treats the problem of the conservation of energy, and discusses its philosophical foundation. The old edition has been exhausted and to some extent replaced by his later books, especially his *Science of Mechanics*, in which he treats the same problem in connection with all other problems of science, though especially mechanics. His conclusion, to state it briefly, is that the nature of science consists in an economy of thought. While the first edition has to some extent been superseded by Professor Mach's more complete labors there is still a continuous call for the book, and many of the author's friends and admirers have insisted on its republication. Accordingly Professor Mach now presents it to his readers in an unchanged form, accompanied by a brief foreword of explanation.

ETHICS. By *John Dewey* and *James H. Tufts*. New York: Holt, 1908. Pp. 618.

This volume is a by no means unimportant member of Holt's American Science Series and brings within the scope of junior students the accumulated results of the science of morals up to the present day. Its confessed purpose is to awaken in the student "a vital conviction of the genuine reality of moral problems and the value of reflective thought in dealing with them." The twenty-five chapters following the introduction are grouped in three parts. The first (written by Professor Tufts) is historical in character, treating not of the history of science, but of the beginnings and growth of morality. Here in the discussion of early group life and the transition first from group to personal morality, from tribal custom to individual conscience, followed by the development of morals among the Hebrews and Greeks, and later through the Middle Ages to the modern period, and closing with a comparison of a code of morals founded upon customs and that based upon reflective thought, the presentation of historical material is subordinated to the main purpose, as above quoted, of arousing a sense of the reality of ethical problems. To this purpose is likewise subordinated the theoretical interpretation contributed in Part II by Professor Dewey where problems and types of moral character are treated, as well as the relation of conduct to character and happiness, and the place of reason, of duty, and of self in the moral life. The joint authors share in the preparation of Part III which is devoted to the application of ethics to "The World of Action." Here we have an exposition of the relation of the individual to the social organization, and of the principles and problems of economic and political life, including also a discussion of the family and its relation both to the individual and to the state.

THE EARLIEST COSMOLOGIES. By *William Fairfield Warren*. New York: Eaton & Mains. Pp. 222. Price \$1.50 net.

In his capacity as professor of comparative theology and philosophy of religion in Boston University during the thirty years of his presidency, Professor Warren was constantly made aware of the fact that the latest and most authoritative discussions of the pre-Copernican conceptions of the universe